

THE CATHOLIC MIND

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THE CATHOLIC WORKER HIS DUTY TO JOIN ORGANIZED LABOR

Archbishop Mooney



THE NEGRO QUESTION AND THE ANSWER OF AMERICAN CATHOLICS

M. Benziger



RELIGIOUS FREEDOM THE ATTACK IS HURLED BY DICTATORSHIPS

Edmund A. Walsh, S.J.

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VOL. XXXVII

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Duty of Catholic Worker to Join Organized Labor

MOST REV. EDWARD MOONEY, D.D.

*Address delivered by the Archbishop of Detroit at a meeting
of the Catholic Conference on Industrial Problems,
January 17, 1939. N. C. W. C.*

INDUSTRIAL relations in the Catholic view are group relations. Let there be no doubt of this—labor organization, sound and responsible organization on democratic principles is not merely something which the Catholic Church accepts as an inevitable development of our industrial society, it is something which she wholeheartedly approves, something for which she has a definite set of moral principles, something for which her popes have been crying for generations like a voice of a prophet in the wilderness of *laissez faire*, something which she earnestly commends to worker and management alike as a remedy for the evils of industrial life which press upon us, and as a preventive for greater evils which threaten.

DUTY OF ACTIVE INTEREST

This view imposes upon the Catholic worker and commends to every worker who prefers American

freedom to Communist, Nazi or Fascist regimentation, the duty of active interest in his labor organization. If the worker who loves his religion, his home and his country stands idly by while agents of destruction gain control of his union and direct its power to subversive ends, then one of three things will happen: We shall see here what we see in Russia, Leftist dictatorship; we shall see here what we see in Germany and Italy, Rightist dictatorship; or, if the good sense of our people somehow or other averts either of these calamities, at least the cause of unionism will receive a setback from which it will not recover within our generation.

If our priests encourage the members of their parishes to stand off from active and constructive participation in the affairs of their unions, they are derelict in a duty which the highest authority of the Church misses no occasion to emphasize. If they and other religious leaders in the present struggle between Americanism and Communism for the control of labor lead their men to take a defeatist attitude instead of exhorting them to make Christian principles articulate and decisive in the activities of their unions, they will have their share of responsibility in the debacle that ensues. If they content themselves with merely preaching general principles and do not set themselves energetically to help their Christian workers train themselves in principle and technique to assume the leadership which their numbers justify, they are doing only half their duty—an easier half at that.

Those who are familiar with even the fundamentals of the Catholic Labor Movement will recognize that I am pleading for a lively interest on the part of priests and Catholic workers in definite and effective work in favor of a Christian and American program—like the program of the Association of Catholic Trade Unionists. The prime purpose of this Association is "to make the Catholic membership in the

unions an organized force for sound unionism in the Christian spirit." Its method is to gather prospective leaders in labor, to ground them in sound principles, to train them to facility in defending these principles and applying them to their own work-a-day lives, and to send them back to their own unions prepared to make their Christian and American convictions count in formulating the policy and controlling the action of that union.

LESSON FOR MANAGEMENT

The Catholic view, stressing the fundamental fact that industrial relations are human relations, carries a lesson for industrial management too. We can never safely forget that sound human relations are guided by moral principles, nor that the interest of management in the cultivation of these principles and their application to industrial life opens a wide field for intensive scientific study and fruitful experiment.

The Race Problem in the United States

M. BENZIGER

Reprinted from the Month, February, 1939.

THE work of the Church throughout the ages has been to safeguard the deposit of revelation, and to denounce all human views and opinions which contradict the divine teaching. Having this general commission to detect and to reject all heresies, at the moment she is concerned with exposing that concerned with race, which is in direct opposition to the universality of her mission as set forth in the dogmatic teaching of Saints Peter and Paul. It is the heresy on which German Nazi-ism is founded, and it finds its

main modern expression in the German persecution of the Jews, but it has a far wider extension. The whole foreign mission-field of the Church is actively engaged in fighting this anti-Christian race-prejudice, by preaching the Gospel to every creature without exception, and receiving all into the full membership of the Church. From this point of view the United States may be regarded as a part of the foreign missions, for amongst its "citizens" are numbered from twelve to thirteen million Negroes, of which only a small proportion is Catholic. They are acknowledged to be American citizens, entitled to all the rights of that high status, by the 14th and 15th Amendments of the United States Constitution, but in fact they are treated in many respects as pariahs.¹

The racial heresy is rampant in the United States. So much so that Pope Pius XI has on occasion ordered prayers to be said for Americans, "that they may become really conscious of their duty towards their Negro brethren." What is needed to extirpate this heresy is a nation-wide and persistent campaign of moral instruction, but so far it has hardly started. Ages of prejudice and inveterate tradition have obscured the Christian teaching that all men are equal in origin and destiny, and that all Catholics are members of the one Mystical Body of Christ. This is Catholic belief and should be Catholic practice, but it is only in our own day that we can say it is Catholic teaching when some of the clergy have heroically espoused the Negro cause; heroically, for even their fellow clerics are apt to look on them as eccentric extremists.

The heresy of racialism did not find its earliest development in Germany, but in France. It was Count Arthur de Gobineau, who in his book "The Inequality

¹ A discussion of "the Negro Problem," with details of the discriminations to which colored folk are exposed, appeared in these pages for May, 1934, from the pen of the well-known Catholic sociologist, E. J. Ross.—Ed.

of Human Races" (1855) started the Nordic myth, which captivated Nietzsche, and has lately blossomed into the insane extravagance of Rosenberg. The Southern slave-owners, before and after the Emancipation of 1865 which freed their victims, based their rejection of Christian teaching about slavery on Gobineau's arguments and maintained their heretical views with such vigor that they infected the North as well. As a result, today the Negro is deprived of many ordinary rights of citizenship. He is forbidden to marry whom he pleases, to live in white residential districts, to attend certain schools, shop in certain stores, eat in certain restaurants, sleep in certain hotels, and is even, if a Christian, forced to worship from the gallery or rear pews, or is debarred altogether from entering "white" churches.

But latterly, as I have implied above, he has not lacked his defenders. Probably the most outspoken champion of the Negro cause is Father John LaFarge, S.J., who has written fearlessly,² and preached in season and out of season, throughout the country, to defeat the heresy of racialism. He has gone about the work of education by forming study-circles, not only to show the white man how he should deal with the Negro, but to let the latter know the true mind of the Catholic Church in his regard. Dr. Paul Furfey is a more recent but equally strenuous worker in the field. When on the faculty of the Catholic University in Washington, he advocated the admission of Negro students, at the risk, for a time, of losing his position. Happily, Christian charity prevailed over prejudice, and the University, realizing that the Negro is just as capable as the white of assimilating Catholic education, has opened its doors to the race.

But Father Furfey has done more than this to unite Black and White. He has instituted "Il Pover-

² His recent volume, *Interracial Justice*, ranks as the standard book on the subject, for it puts the case for the Negro on its due moral and theological basis.

ello" House at Washington, where a group of self-sacrificing women-students devote themselves to work for the benefit of the Negro with such courage and energy that some of them actually live in the dangerous Negro quarter, and teach the children of the neighborhood how to launder, cook and care for themselves. Here, their parents may buy things at wholesale prices, and the little ones, instead of living all day on the street, have friends to look after them, while at the same time undergraduates have an opportunity of studying at first hand the living conditions of the poor and the means of improving them.

I am trying to gather enough "swallows" to justify the hope that, in regard to the relations between the American Negro and the Catholic Church, a long-delayed summer is at hand. In Harlem, that vast section of New York City where the Negroes, to the number of 300,000 are segregated, Father M. F. Mulvoy, one of the Holy Ghost Fathers, has created St. Mark's, a finely-equipped parish in which teachers, nurses and children are organized to prevent "leakage" from the Church. His zeal has placed him at the head of many civic and non-Catholic organizations which aim at a *rapprochement* between the Negro worker and the white employer.

Again, the pastor of Corpus Christi parish on the borders of Harlem, Father G. Ford who, as chaplain of Columbia University, and of the New York University "Newman Club," is in constant contact with zealous young Catholics anxious to take part in Catholic Action, and has realized the fact that the Communists at the University are well-versed in the technique of propaganda and have actually done much to help the Negro in Harlem. Even though Catholic Negroes there number only 20,000, the Catholic parishes are too poor and scattered to provide for their recreational and intellectual needs, so that once children left the Catholic school, they were often lost to the

Faith. Accordingly, within the last year Father Ford has stimulated the University students of Columbia to undertake social work for the Church in Harlem. The initial difficulties were enormous. The Whites hesitated, feeling that if they associated with Harlem Negroes in educational and social enterprises, they might be expected to "know" them socially afterwards. Father Ford then appealed to their Catholic spirit and, to give them a lead, he invited a well-known social worker, the Baroness de Hueck, to found a settlement in Harlem, engaging the Newman Club to provide the rent and to help with the classes. The growth from this "mustard-seed" has been astonishing. To-day, Catholic students give freely of their time to 160 Negro boys and girls, who have formed the "Harlem Catholic Youth Association." Side by side, the white and Negro race are working, and acquiring, besides secular knowledge, the more precious lore of their brotherhood in Christ. The Baroness de Hueck, by actually living in Harlem, has helped to break down many prejudices. She supervises the newly-founded library with its mailing service to the South, and assists in the formation of study-circles and round-table conferences.

When we leave New York, where the civic authorities insist on a measure of decent housing and modern sanitation, and study the Negro question in Chicago, we meet with greater difficulties, due to more profound material degradation. Although Chicago is considered the most beautiful city in the New World, and billions of dollars have been expended to embellish it further, little appears to have been spent to alleviate the sordid lot of the over-crowded and despised Negro population.

Two years ago, a certain gentleman named Bowers, walking along Taylor Street in The Loop, saw a little black child run over by an automobile. Then and there he determined to find a place where the Negro

children could play in safety, and in default of any accessible open space, he rented a large empty store in the street. Thus "Holyrood House" came into being. Children in increasing numbers began to congregate and play there under his kindly supervision. Yet he found no encouragement or support from other whites, who even tried to make him give up the work, but he bravely persevered, and the enterprise is now in its third winter. The little gamins who used to spend their time in thieving or fighting have become model children. Holyrood House is not a mere food depot where the starving are fed, with no personal contacts, but is devoted to more constructive work, for there Mr. Bowers teaches not only profane learning, but character and courtesy. Today the hundred little waifs that have passed through his hands are well-mannered, self-confident, able to impress all those who talk with them. When the work began, not a Negro child on Taylor Street was Catholic, today there are thirty "proselytes" whom he sends to a Catholic school, and the Sisters who teach them find they are just as intelligent, docile and willing as their white pupils. As so often in these works of reclamation, it is necessary to build from the beginning. The parents, at work all day, used to tie their door-keys round their children's necks in the morning, and then turn them adrift. Now, at Holyrood House, these children are maintained until their parents are capable of helping in their support. A summer school has been started as much for the sake of recreation as of learning. In the second summer more than two hundred applied, but only one hundred could be enrolled, for the simple reason that the store was too small. In it Mr. Bowers is helped by students from the diocesan seminary, and by girls preparing to be teachers. This Christian enterprise has transformed that blood-stained twentieth district of Chicago, where appalling murders were frequently committed, and where vice

of all kinds was rampant. The work this last year was crowned by a month at "Holy Child Farm," which completed the new experience of these little outcasts, who returned to the sweltering heat of the city, having gained in weight with new blood in their veins, and a different outlook on life. Thus one man has set an example of Catholic Action in a field as yet largely neglected by his fellow-Catholics, although non-Christians, from merely humanitarian motives, are busily engaged in it.

It is a matter of common observation that all over the country the needs of the Negroes are being exploited by Communists who in Harlem alone own over twenty-four apartments devoted to "educating" the more intellectual blacks, with clubs for recreational purposes attached. These zealous materialists find that living with the Negro increases their influence. They even penetrate to the fever-haunted bayous of Louisiana.

An extensive tour last winter in backward Southern rural districts brought the writer into contact with the poverty and destitution to which white misgovernment and callousness have reduced the Negro population. In miserable shanties I found ten, fifteen, even twenty human beings in one room, huddled together like beasts. By these outcasts the White is regarded with abhorrence and fear. It is impossible to get into conversation with them. Children shriek with terror at the approach of anyone white, and barricade themselves behind closed doors. As for their homes, the law gives them no protection against rack-renting. For these hovels, consisting of slats nailed together, the white landlord extorts \$20 to \$25 a month, no means of sanitation is provided, the pump is in the yard, and there is no plumbing of any kind. And to injuries of this sort, the White adds the insult that the Negro is dirty, whereas, given the proper environment, the Negro has the same cleanly qualities as our-

selves. Were not our children entrusted for generations to the care of black "mammies"? Did they not cook for us, and look after our houses? I worked last winter in an apartment-house in Harlem, wholly run by Negroes, yet the elevator, the corridors, stairs and offices, were just as well kept as those of white owners.

The attitude of Negro children in the South towards Whites whom they meet, speaks volumes for the mentality engendered by the racial hatred and contempt cultivated for generations and still maintained. If the United States really regarded the Negro as a citizen, the removal of the deplorable housing-conditions to which he is subjected would be the first care of the humane legislator.

The co-founder with Father James Anthony Walsh, of the American Society for Foreign Missions, better known as "Maryknoll," was Father Thomas F. Price, the renowned missionary of North Carolina. His apostolic activities were extraordinary, but racial prejudice beat him in the end. Since he was in charge of the white Catholics of Carolina, he found that he could not show any zeal for the conversion of the Negroes without estranging his parishioners. Hampered thus at home, he could find scope for his burning zeal only amongst the heathen abroad, and so, when advanced in years, he volunteered for the Chinese mission, wondering, no doubt, at the blindness which was ready to subscribe generously for the conversion of the yellow-man, yet could refuse to encourage those who were working for the colored folk at home.

The example of his self-sacrifice has not, even now, been fully appreciated. Nuns and priests offering to work amongst these American pariahs are still destined to lead lives of poverty and isolation. They face far more difficult problems than do the missionaries in pagan lands. Catholics are few in the South, and

even so, the supply of clergy is insufficient. Some of the dioceses cover enormous areas. In some parishes there are regions where Mass has never been celebrated. Dire poverty oppresses the small Negro congregations. And in addition to these physical drawbacks, the Ku-Klux Klan, wherever it is able, has prevented the establishment of Catholic missions. Even if white Catholics *did* help and encourage those who work for the Negro, it would still be a stern apostolate. But, alas! instead of aiding the missionary nun or priest working in the same village or town, they will ostracize them because they associate with Negroes. They neither offer financial aid, nor take an interest in these missionary activities. Moreover, the priests in charge of the white parishes cannot associate with their own confrères, because their white congregations would resent even such indirect contact with the despised race.

Moreover, this un-Christian attitude is, unhappily, not confined to the South. The North, which fought so nobly to free the slave, keeps the liberated Negro fast bound in hateful civil and social restrictions. This is apparent on every side, and the instances coming within my own experience may fairly be taken as typical—straws, maybe, but indicating the direction of the wind. In New York City I tried ten different hotels and restaurants, to get them to admit a colored teacher, but in vain. Two of the Catholic Women's clubs in the city do not admit Negro women. A New York priest wishing to give a retreat to a hundred or so of his parishioners, made arrangements for board and lodging with a religious community, but when the Superior realized that the retreatants were colored women, she immediately canceled the retreat; she felt that it would be "too humiliating to require her lay-Sisters to wait on Negroesses." When the priest tried to insist, the Superior threatened to appeal to the Cardinal, stating that the very presence

of Negroes in that vicinity would impair the value of real estate there! The lady Dean of a Southern Catholic college, on learning that at the famous Sacred Heart school of Manhattanville a Negro had lectured to the community and students, declared to her assembled faculty that, as long as she lived, she guaranteed that none of them would have to submit to such a degrading experience. In a college at St. Louis, a popular professor, an Englishwoman by birth, invited a colored girl to take tea in her room. Being British, she never gave the matter a second thought, but no sooner had her guest left than she was severely reprimanded by the Dean for her unpardonable offense, and shortly afterwards an excuse was found for asking her to retire.

A University girl-graduate in Washington, a daily communicant, was requested by her parish priest not to attend Mass last Easter Sunday, lest her presence should give offense to the white congregation! In another town, well above the Mason and Dixon line, three colored girls approached the communion rail. Two of them were fair, and were given Holy Communion, but the dark one was intentionally passed over by the priest. In an orphan asylum of Chicago, where over eight hundred children are beautifully cared for, Negroes are not admitted; in many cities, Catholic orphanages have made no provision for Negroes. Indeed, it is in the matter of the children that racial prejudice operates most cruelly.

All this surely points to something radically wrong or defective in American Catholic training. It cannot be ascribed *solely* to an inveterate and unbreakable tradition, for non-Catholics have freed themselves from it, at least to a larger degree than Catholics. In the North all State educational universities and colleges are open to the Negro, as well as many of the best-known private institutions, such as Harvard and Chicago, but it is rare to find a Catholic school or or-

phanage or hospital which does not exclude the colored folk. Consequently, Catholic colored children are practically forced into secular schools, to the almost inevitable loss of their Faith. What wonder that out of twelve or thirteen million American Negroes only 300,000 are listed as Catholics.

So far I have gathered together some evidence that Catholics are beginning to realize that this undue discrimination against fellow-creatures and fellow-citizens is a *repudiation in act of the basic tenets of the Christian Faith*. One last example will perhaps illustrate how much heroism is required to break down the irrational and un-Christian prejudice that so interferes with the progress of the Faith in America.

Some years ago, a young priest, belonging to a missionary Congregation, a most successful preacher in the North, and destined for the Chinese mission, chose rather to evangelize the heathen in his own land, and got leave to settle in Greenville, North Carolina. Had he gone to Shanghai or Hankow, he could have counted on support from mission-funds, but as it was, he had to fend for himself and live in extreme poverty. Renting some premises over a shop, he worked for three years without making a convert, till, faced with the prospect either of starvation, or of abandoning his post, he had recourse to some poor factory workers he had known in the North, and by the help of their nickels and dimes, built a decent red-brick church, and at last won over the nucleus of a Negro congregation—no mean feat, considering the fear and repulsion with which the Southern Negro regards all Whites. Now Father Tew has gained their love and confidence. Last Christmas Eve I attended Midnight Mass at St. Gabriel's, where a rapt congregation of Negroes knelt with eyes fixed on the tabernacle. A body of fifty boys and girls sang hymns and pronounced the Mass responses in perfect Latin. Early next morning I could not resist going there

again for Mass, and witnessed the same devotion and fervor. I had been told "the Negro is foolish, unintelligent, incapable of learning," but when I attended the afternoon Catechism class, I was "amazed at their wisdom and their answers."

Those white Catholics who want to realize in the full the concept of the Mystical Body, and to do all they can to help their fellow-members who are suffering from an exceptionally cruel and un-Christian ostracism, must be prepared to be regarded as socially "not quite nice," or as religious eccentrics. The anti-Negro prejudice is extraordinarily deep-seated, and is found even amongst those who have sacrificed all to serve God in religion. I have met holy nuns who shuddered when they learnt that I ate with Negro girls and let them use my bath. This shocking attitude is unfortunately by no means the exception. It is bad enough and sad enough that the secular State, whose ideals belong solely to this world, should so flagrantly deny to its Negro citizens the civic and social rights which are guaranteed them by the Constitution, but that members of the Church of Christ should in practice fall into line with the State in this attitude shows surely a lamentable absence of the Spirit of Christ in their hearts and minds.

However, as I have stated, there are an increasing number of Catholics sensible of this reproach, and I am glad to be able to quote the above example of Father Maurice Tew. A visit to St. Gabriel's, Greenville, is calculated to inspire hope that at last the Catholic Church, whatever the State does, or neglects to do, will prove to the Negro that he is regarded as man and brother. Father Tew, with the aid of a devoted mother who followed him to a life of poverty and zeal, has clothed the children of his converts, taught them to walk in shoes and to keep themselves clean. A great joy came into the lives of these abandoned little ones when they felt that, although they had to live in tum-

bledown shacks, without furniture or ordinary amenities, they had friends who really loved them—the great-hearted and kindly pastor, and the Master whom he served. Catholic America should not wait until the Negro attains full civic status, but should do what it can at once to remove his grave religious disabilities, his ignorance of what the Catholic Faith brings to the helpless and destitute. Having experienced the justice of the Kingdom of God, he will be better fitted to gain all other things that are due to his human nature.

Religious Freedom and Responsibility

EDMUND A. WALSH, S.J.

An address delivered at a Mass Meeting in Constitution Hall, Washington, D. C., Monday, December 5, 1938.

THERE are moments in the life of individuals when to remain silent is to commit treason against truth and do violence to the dignity of human personality. There are times in the history of humanity when to sleep is to die to decency and forfeit self-respect. There are nights of darkness when the light of reason flickers to extinction in the council chambers of rulers, who have become drunk with power and horrid deeds are then done behind the veil of cynical legality or under the pretext of manufactured emergencies. Then more than ever does it become the duty of those who value civil and religious liberty to light new beacons on the watch-towers of their freedom and sound the alarm against the invasion of un-Christian intolerance and religious discord.

All these necessities are now upon us in free America. When the rights of conscience are attacked

any place in the world, liberty is wounded every place in the world. That vital principle is indivisible, even as the human soul is, whose informing presence extends down to the humblest member of our physical organism, and is not limited to the major functions of brain and heart and lungs. As the highly organized and complex body of flesh would wither and die if the spirit ceased to animate the entire man, so freedom will surely perish from the earth if important members of the human family lose the vitality communicated to the body of civil society by the free exercise of civil or religious liberty. Tyranny is a creeping paralysis and hence resistance to tyrants is not only obedience to God but a dictate of self-preservation against the subtle infection of absolutism and arrogant autocracy now riding the air, the seas and the lands of an interdependent and demoralized world.

In Germany the determined will to subjugate the Catholic Church and the Protestant communions to the iron dictatorship of the State completely demonstrate the inevitable course any government embarks on when it arrogates to Caesar the things that are God's. Dictatorships cannot stop dictating, otherwise they lose the reason for their existence. When the initial human opposition has been smothered they must continue to find new victims;—and history teaches that such a quest usually means an assault on religion. The ultimate phase in this vicious circle was expressed long ago by that human gorilla the Emperor Caligula when he exclaimed, "Would that the Roman people had only one neck." Hence, the stoning of a Catholic Cardinal in Vienna, the insults and threats leveled against another Cardinal in Munich and the continued martyrdom of the Protestant Pastor Niemoeller in a concentration camp! I rejoice that many tongues long silent in the face of religious persecution in Russia have found voice at last in defense of religious and civil rights in Germany. The supreme

tragedy of it all lies in the fact that the German Government in stamping out, as well it might, the domestic menace of Communism has simply and cynically substituted another tyranny equally inhuman and equally abhorrent for the evil it would correct. To that extent it must be said that religious persecution under any pretext makes the originators effective allies of world Communism. Complete destruction of all revealed religion is the avowed objective of the Moscow Government, to be followed by the degradation of human personality to the status of a mere instrument of economic productivity geared to the centralized machinery of a collective State. Their attack is from the Left on a class basis. From the Right another attack is now being leveled against religion on a racial hypothesis that would inaugurate a Neo-Paganism in Europe and create a Valhalla of multiple divinities presided over by a defied State. Both are equally unacceptable to civilized ideals and both should be roundly resisted. The Catholic Church will not compromise on the basic issue with either of these new Caesars. It must perish first;—if that were possible.

But to denounce and protest is only half our obligation and both will be sterile unless our faith be manifest in good works. Religion and Democracy must not only be believed in, they must be lived in the concrete. The full possession, then, and free exercise of those fundamental rights now challenged in so many regions of the world impose the corresponding obligation of guarding them jealously and developing them personally. Though the beginning of wisdom is the fear of the Lord, it is not the end of Christian revelation. The plenitude of the Law is love. The Christian religion is not only a Faith but a habit of thought, a way of Life, and a normative psychology for reacting to external phenomena. But that synthesis of distinguished qualities and significant externalities which men call culture is on analysis naught but

the tangible and outward expression of a spirit vitalized and rendered vocal and creative by inner belief. As a man thinks, so will he act; from repeated acts habits arise, and the accumulation of habits and tendencies determines character, determines that totality of personal qualities operating silently and constantly on the will, holding a man faithful to his convictions, to his principles, and to his obligations towards God, his fellow-man and himself. Without the sustaining beliefs of Christianity there would be no sanction in Christian morality, no imperative in Christian ethics, no significant logic in Christian metaphysics, no satisfying harmony in Christian music, no lasting pigmentation in the Christian painting of life and human destiny, no symbolism in the solidity of Gothic architecture, no cohesion in Christian civilization.

The Catholic Church has learned its best sociology and its most practical psychology under a sacred and inviolable seal. Its conclusions are fortified by nineteen centuries of anonymous penitents breathing their secret experiences to hidden counselors sworn to secrecy. Her apparent intransigence in the face of certain modern tendencies derives from the testimony of many a disillusioned derelict and from the expiring gasps of millions of broken men who feel no further need for reticence or for maintenance of a deceptive front. The Church knows, consequently, where headlong worship of brute matter leads, what Caesars a chauvinistic worship of the State will breed, and where reckless rushing passion ends. I maintain Religion has had the longest clinical experience in the laboratory of human conduct. The pity of it is that Pride disdained to accept her findings until the rod of a self-provoked chastisement descended on the entire world.

To return mankind to acceptance of these unchanging verities is the challenge to the Spiritual forces of our demoralized world. The challenge is not for re-

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ligion to lower its standard or change its course but to dare to hold them both unchanged. Such a Church will be hated. But it cannot do otherwise if it would save its own soul and the soul of humanity. In a word, the challenge to Religion arises from Religion's own attitude to a world in travail. If Religion falters or pleads expediency, both are lost. She must dare to repeat and keep repeating the peremptory command of Remy, Archbishop of Rheims to Clovis, King of the Franks in 496, when that powerful chieftain renounced his idols and accepted the Cross;—"Bend the neck, proud Sicambrian. Adore what thou has burned; burn what thou hast adored!"

The Catholic Social Worker

PEOPLE come to the Catholic social worker when they are in difficulty. They come for help in meeting the difficulty. They frequently believe that if some one thing is done for them all tension will disappear. But this is not always so, and the remedy we apply therefore may not get to the root of the situation.

Then what is usually the basic problem confronting the person who comes to us? We like to describe it in terms of attitudes. A person wants to talk about certain difficulties that he is unable to meet through his own efforts. The person who represents the agency in dealing with the individual seeking him will naturally deal with him on the basis of his own experience. It is in this worker-client relationship that the vital force of religion will appear. Here we work on the assumption that religion, that the teaching of Christ, the sacramental system left us by Christ, plays a dominant part in the worker's own life. Concretely it means that the worker has met his own problems in

the light of Christ's teaching and with the aid of His grace. The worker's faith, his reliance on grace, will many times have been put to a test in his own life. Many times the worker, like all good Christians, will have to carry his own crosses. It is in the light of his experience in carrying his own crosses that the worker in Catholic Charities will approach the person who comes to him with his sorrow, as one who cannot bear this sorrow without the faith and the grace of Christ.

How will this supernatural attitude show in the worker's relationship? He will not expect too much for his own efforts. He will rest his main hope on faith and the grace of Christ. He will discuss with the client religious practices such as attendance at Mass, reception of the Sacraments and prayer, in their relationship to the client's difficulties. He will discuss with him the consolation and help one gets from sharing Christ's sacrificial offering in the Sacrifice of the Mass, and reception of Christ in Holy Communion.

In his relationship with persons in difficulty the Catholic worker will have as his model the sympathy and patience of Christ. He will always keep in mind that he is dealing with Christ's children, with human beings that have been redeemed by Christ and are infinitely precious in the sight of God.—*Catholic Charities Review*, January, 1939.

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